

The *American* VOL. LVII.
No. 1.

January,
1903. *Missionary*

How to Increase Enthusiasm.

Schoolroom and Scholars in Santurce.

The Expansion of Church Work Among the Negroes.

In the Mountains of the South.

The Indian Message.

NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION, MONTHLY,
EXCEPT JULY AND AUGUST.

THE CONGREGATIONAL ROOMS,
FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK.

Price 50 Cents a Year in advance.

Entered at the Post Office at New York, N. Y., as Second-Class mail matter.

CONTENTS.

	PAGE
EDITORIAL	1
HOW TO INCREASE ENTHUSIASM, SYMPATHY AND GIFTS	5
SCHOOLROOM AND SCHOLARS	6
THE INDIAN MESSAGE	8
IN THE MOUNTAINS OF THE SOUTH.....	10
THE EXPANSION OF CHURCH WORK AMONG THE NEGROES OF THE SOUTH.....	15
WINTER AMONG THE INDIANS	21
BUREAU OF WOMAN'S WORK	23
RECEIPTS	25
WOMAN'S STATE ORGANIZATIONS	30
SECRETARIES OF YOUNG PEOPLE'S AND CHILDREN'S WORK	32

Interesting Articles.

Important Discussions.

Numerous Illustrations.

The AMERICAN MISSIONARY plans to maintain a high standard as a missionary magazine for the year 1903.

It will be published by the American Missionary Association, monthly, in ten numbers, July and August being discontinued.

The field represented in the mission work of this Association is increasingly large and important, and the necessity for larger support is apparent.

Brief and interesting items from mission fields, descriptive articles concerning different institutions, discussion of fundamental problems of national importance by specialists will appear in the magazine during the year.

Subscription rate fifty cents per year for ten monthly numbers.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase farm implements, plows, harrows and cultivators; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms with sewing and knitting materials.

4. Special funds for the development of the important work in Porto Rico.

THE AMERICAN MISSIONARY.

VOL. LVII.

JANUARY, 1903.

No. 1.

EDITORIAL.

Happy New Year. We wish our readers a Happy New Year at the beginning of 1903. It should be a happy new year to all those who have faith in and love for our Lord Jesus Christ and confidence that His Kingdom is coming. And there is every evidence that it is. The discouragements are only superficial, the encouragements deep and constant. Obstacles that seemed insurmountable a century ago have been overcome, and the progress of the Kingdom has been more marked and glorious than was ever conceived in the vision of Christian prophets.

This new year marks great changes in mission fields and activities. Large regions and millions of people, only a few years ago counted as in the foreign field, have become a part of our home missionary territory and throw upon the churches the dual responsibility that distinguishes the home field from the foreign field. It is no longer whether these island regions shall be Christianized for the sake of their own spiritual redemption, but whether they shall be Christianized and also trained in wholesome Christian citizenship for the safety and perpetuity of the entire nation.

Financial. The financial condition of this Association at the beginning of the new year has elements of encouragement and of discouragement. That which gives encouragement is that the income from donations for the first two months has exceeded that of the first two months of last year. This increase of financial support is a part of the evidence of the growing appreciation of the enlarging work which the churches have committed to this Association. We believe that not only measured from a commercial or financial basis is there evidence of increasing interest, but that devout and spiritual-minded Christians are maintaining prayerful interest in the work. In this we greatly rejoice. Christian patriotism, with strong emphasis on Christian, is becoming the ascendant principle in our nation. And so we welcome this Happy New Year. The discouraging features of the outlook are the limited development of the

work on account of the lack of larger income. This is a painful circumstance. We trust that this new year will bring so large increase in gifts to the treasury that the future will not lack. "God bless us, every one," as Tiny Tim would say, and so say we.

Magazine. THE AMERICAN MISSIONARY will be published ten months this year. For the sake of economy the committee voted not to issue the numbers for July and August. The churches are somewhat deserted and pastors absent on vacation during these months. The absence of the magazine for these two months will not be so serious as it would for any other two months of the year.

Contents. The contents of the magazine we trust to make especially bright and interesting this new year. Brief items from mission fields, comprehensive articles on different institutions and phases of the work, generally illustrated, and able articles from specialists on more profound and fundamental problems will appear. We plan to have an editorial correspondent in different sections of the country to keep our readers posted with regard to missionary movements among the constituent churches. This

A New Feature. will be a new feature in the magazine. Already, able pastors of prominent churches have cordially agreed to assume the responsibility and will furnish articles at various times. The magazine will, therefore, be an organ for missionary news.

The Department of Christian Endeavor, which has been a feature of the magazine during the past three years, will be continued. The plan of this department is to present the work of the Endeavor Societies both in the mission field and among the churches from which the support comes.

The Bureau of Woman's Work will also have its usual space, and important articles will appear here concerning the work of women in behalf of their needier sisters. This January num-

Present Number. ber of THE AMERICAN MISSIONARY presents an unusually interesting and varied table of contents.

The pages are not only attractive but the discussions valuable.

Rev. A. F. Beard. We are happy to announce that our honored Senior Secretary, Dr. A. F. Beard, returned December twentieth from a somewhat protracted vacation in Europe. Dr. Beard has exposed himself frequently on long missionary journeys through the country and thus impaired his health. The committee, feeling that he needed rest and recuperation, voted him a vacation and urged him to go abroad. Those who know Dr. Beard's

energy and his enthusiasm for the work to which he has committed so many years of his life, can easily understand that he was reluctant to take this needed rest. We rejoice in his return and that he comes greatly improved, and we trust will soon have the usual vigor and strength which have characterized him in the past. And so we say, Welcome Home our Honored and Beloved Senior Secretary!

Oberlin Seminary. Oberlin Theological Seminary is a pioneer in adopting a method of systematic instruction in the missionary work of our denomination. Oberlin has established a lectureship on missions, which includes a course delivered every three years by a secretary of each of the Congregational societies. The American Missionary Association has recently been represented in such a lectureship for the fourth time. It is sometimes true that theological students go out from the seminaries with very little reliable knowledge concerning the organized work and efficient methods of carrying on the missionary activities of our churches. Through this lectureship an expert presents the history, development, fields and methods peculiar to each of the societies. This lectureship was introduced some years ago. In meeting the younger ministers who have gone out into pastoral work and are now leaders in many communities, it is comparatively easy to distinguish those who have had the systematic instruction of these lectures from those who have not. Oberlin is following its traditional policy in keeping step with the developing opportunities in the Kingdom.

Field Assistant. Mrs. Ida Vose Woodbury, who for some years has been the efficient Field Assistant in the Eastern District, has been honored with a larger appointment by our committee. Hereafter her work will not be confined to New England but will include the various districts. The churches as well as Mrs. Woodbury are to be congratulated upon this promotion, and they will rejoice in the larger service which she can render them. Her address will still be at the Congregational House, Boston, as she remains there at least for a time to fill appointments which are already made. She will be glad to receive invitations, however, from churches in other parts of the country, and will fill all appointments when not conflicting with those already made.

Lincoln Memorial Sabbath. Lincoln Memorial Sabbath comes this year on February 15, 1903. Sunday-schools and Endeavor Societies are keeping this day in increasing num-

bers year by year. We issue a new and very interesting Lincoln Exercise, and shall be glad to furnish it in any numbers desired.

Superintendents and teachers in Sunday-schools and presidents of Endeavor societies have frequently borne testimony to the value of Lincoln Memorial Sabbath as a day impressing the great lessons of Christian patriotism upon the young. The new exercise prepared for this year is especially instructive in this direction. It is not generally known that there are nearly eighteen million of brown-skinned races under the flag of the United States, forming a large portion of our body politic. Problems that face the coming generations in the assimilation, redemption and elevation of these races are profound, and would seem almost overpowering were it not that we are a Christian nation and that our trust is in the Lord. There never has been a time in our history, not excluding that which immediately followed the Civil War, when the young people of our churches needed to be impressed with the importance of this great home missionary service which this Association is doing than is true to-day. It is simply whether the generation upon whom the larger burden of responsibility must fall shall be prepared for this responsibility when it comes. Lincoln Memorial Sabbath furnishes an opportunity for pastors, Sunday-school workers and others to impress these problems upon the young, and show them that the Christian solution is really the only possible solution.

Wakutemani. The stately figure of our Christian pastor, Rev. Huntington Wolcott Wakutemani, appears on another page of this magazine. The veteran preacher to the Indians, Artemas Ehnamani, passed away to his eternal reward last Easterday. Wakutemani is one of the younger ministers of the Indians who are proving to be efficient leaders of the people. Miss Collins refers briefly to the work of Pastor Wakutemani in her interesting article on "Winter Among the Indians."

"The Indian Message," from Mr. Cross, impresses the necessity of this work and its very promising development. The change in the ideals of a people coming out of paganism into Christianity is often overlooked, but, as Mr. Cross indicates, is of great importance. It is true of any race in such a transitory period. This has been the purpose of the American Missionary Association from the first. Not to correct incidental and temporary evils, but to inculcate higher conceptions of life, is the essential element of such Christian work. The evils sluff off when the healthy intellectual and moral tissue forms.

HOW TO INCREASE ENTHUSIASM, SYMPATHY AND GIFTS.

REV. ROCKWELL H. POTTER, HARTFORD, CONN.

Enthusiasm, sympathy, gifts. These three are, for missionary purposes, synonymous. An enthusiasm which only waves its hat in the air, joins vigorously in the applause and lends its voice to the cheers, and does not also share in the bearing of the burdens, take part in the press of anxiety and claim a brother's share in the sufferings, is not the breath of God inbreathed, but only blown fitful, empty wind. A sympathy which merely sighs and wails and bears not its sacrifice in gift of time or talent or treasure, avails not either to send or save.

The problem thus simplified is not the problem solved. It is still all-inclusive. Discussion of means and method, plan and policy, is still meaningless if the gift is not forthcoming. The question is not how to interest the interested, but how to interest the uninterested, and how to lay hold of that great unused store of resource which in every church lies all around the small group of those whose hearts and hands are already enlisted.

Let us establish in thought the principle that this shall be only by a deepening of the whole Christian life, the tilling of the subsoil of the Christian constituency, the bringing about of a complete consecration of the whole man to the cause of the Christ. Short cut methods prove soon the longest way around. The superficial Christianity of the man must be made deep enough to be more than a mere veneer on our civilization—it must lay the oath of allegiance on the center of life and thence radiate to the great God-placed circumference, bursting through the petty limits of convention and custom. Moreover, connection must be made between the great ideal owned and the immediate task which reaches toward it. Our fault is "we fail to connect." Not by specific sermon or prescribed method, but by a temper which shall transform all sermons and create its own methods, shall we make this age, devoted to ideals, lay its hand to its present task. And this will not reduce the power of the Church as a force for individual community. It will rather breathe a breath of life across many a pool now stagnant. The Church is missionary or nothing. To permeate our complacent self-satisfaction with this as a conviction—this is the purpose of our ministry—this leads to that gift, that sacrifice—which alone saves.



SCHOOLROOM AND SCHOLARS.

MISS E. J. ORTON, SANTURCE, PORTO RICO.

Would you not like to visit my schoolroom here in Porto Rico? It is not a very inviting room in itself, being in an unfinished building of one thickness of boards, from which most of the whitewash has scaled off, and being lighted and ventilated by only one outside door and one window.

In this room there are desks for thirty-two children, the desks being placed much more closely than would be comfortable even in a cool climate. But the room is well kept by the janitor, a boy of sixteen, who is a student in the grammar department of our school, and man-of-all-work in our home, besides caring for the four schoolrooms.



It is only half-past eight when school opens and the children of the different departments assemble in the largest room for opening exercises, but it is already so warm that the exertion of singing brings out the perspiration in great beads. After singing two or three national and sacred hymns, usually one in English and one in Spanish, reading a portion of Scripture and repeating verses in Spanish and the Lord's Prayer in English, the children go to their different rooms.

Mine is the lowest primary, first grade; and as you look into the bright, happy faces of the children you can readily see that they are glad to be in their schoolroom, poor as it is. If it is Monday morning, you are impressed with the neat, cleanly appearance of the children, most of whom come from very poor homes. The girls never come barefoot, and but few of the boys, for the hot sand or the macadamized road burns the feet and makes them very sore.

The desks are usually all filled, and sometimes some poor little unfortunates, coming in tardy or after an absence, find their desks occupied and have to go home, returning each session to see if there is a vacancy caused by some other child's misfortune.

A large proportion of the children are colored, and they are, as a rule, fully as bright as the white children. Most of the white children come from the better class and pay a small tuition. Only a few of the colored children are able to pay.

Their ages this year range from five to ten years, only a few being over eight years of age, while in the two preceding years there were

a good many large boys and girls, fifteen or sixteen years old, in first grade.

They are very good in imitative or copy work, learn to write more quickly than American children generally, and delight in copying the little illustrations they find in their reading books.

I find them quite slow in number work, more so than American children of the same age, but they do very well in reading, considering they are learning to read in two languages.

In the forenoon they read from books that are written entirely in English, and in the afternoon from purely Spanish books. They translate all of their English reading into Spanish very readily, the new words being taught them each day, so that they may be able to understand what they are reading; but I do not require my little folks to translate their Spanish reading lessons into English, as it would require more English words than they can command, and make their Spanish reading too slow and laborious.

I have one English and two American children, and they translate readily from either language, because they hear both all the time, while the Porto Rican children never hear English in their homes. Strange as it may seem, they do better in spelling English words (orally or written) than Spanish; so I give them English words but twice a week and Spanish three times.

While the grown people sing very nasally, the children have naturally sweet voices and good ears, and are easily trained to sing very sweetly. They love to march, and have improved greatly in marching, standing and sitting erect. They are very impressionable and responsive to religious instruction, but their answers to questions show the impress of Roman Catholicism, although very few of them now attend that Church.

One day I was teaching them a little hymn in Spanish, which spoke of Jesus' little lambs. I stopped and asked them who were Jesus' lambs, and from different parts of the room came the answers "Los santos," "Los angeles," and when I explained to them that the little children that loved Jesus were His little lambs, it was quite touching to see them point to themselves, saying eagerly, "Mi!" "Mi!" "Mi!" Oh, the receptivity of childhood! It is easy for them to love Jesus now. Now is the time to bring them into His fold, and a good Christian school is a means to that end.

It is my hope and prayer that the people of God will soon be led to give the funds necessary for the erection of a good school-building that will afford more and better accommodations for these dear children. I have had to refuse several who applied for admission, and I

am afraid to visit the children in their homes, for when I do I am very liable to meet some one who has one or two children that she would like to send to our school, and it is so hard to say "No."

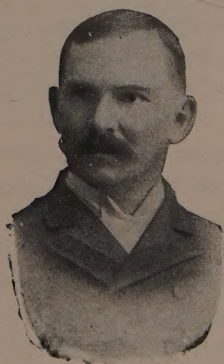
We already have an acre and a half of land, with a house which makes a home for the teachers, the generous gift of a western man. Now if we could have a commodious, well-ventilated and well-lighted school-building on this same land, shaded by these fine, large trees, and away from the noise and confusion of the street, we could do much more for these children, besides saving the rent we pay on the poor building we now occupy.

If any of you have money to invest for the Lord, here is a place where it will do much good, for the hope of this island is in the children.

THE INDIAN MESSAGE.

REV. JAMES F. CROSS, ROSEBUD AGENCY, S. D.

The message which I bring to you is that of progress and development. There are difficulties and discouragements and trouble and backslidings. But these are not for your ears. It will be difficult to condense the experiences and signs of progress of fifteen years' work into a short article; but I shall keep within the limits.



We see signs of progress in all lines of church work. The number of our churches has not increased in the last year, because we are prevented from going into new fields; but our church membership increases steadily and constantly, and attendance on church service, as well as interest in the preaching of the Word, is on the increase—this, too, in spite of the fact that from year to year the people are more widely scattered and more difficult of access. This year the body of native ministers has been increased by the ordination of two new men who have proved their usefulness and effort by years of service.

In the activities of the church there is a steady and sure progress. The Indian is naturally liberal and ready to divide his good things, so the Native Missionary Society, for the extension of the work among their own people, grows. A year ago the society closed its year in debt, but this year it closed the year with a balance of about two hundred and fifty dollars.

In the early years the people were content to meet anywhere.

But time has brought a desire for a church, and in the past few years the people have worked eagerly for their church buildings, giving freely, until now the Indian country is marked here and there with neat and comfortable church buildings, largely the result of their own labor. In pastoral support they are advancing. This is an entirely new idea to them, and one where there was no cognate idea in their old, heathen system. The individual was the unit of the religious system; no priest served for him. But gradually and slowly they are coming to understand the grace of giving to the support of their ministers. But these are the signs of progress which can be seen and counted; and if this were all that we could say or all that we can see, the work would be small. The great effect of missionary work among the Indians is that it changes their ideas and ideals. It brings to his moral nature the Christian ideal of right, and we can see that the Indian individual, and community, is accepting this. Often he accepts it as the standard by which he judges the other man rather than the one to govern himself. Herein he shows how true he is to the same human nature that lives in all of us. But it shows a development to see him substitute for his heathen idea of *convenience* in truth-telling, property rights and in sex relations the true standard of Christian conduct and purity. This always comes with a struggle, because his environment and his human nature oppose the divine and true and pure. As he comes to know himself as the son of God he enters the struggle, and with each victory he emerges purified and made more a man. What amazes me is that this struggle and this progress comes through a race which he has no reason to love or imitate, for the history of the past fifty years of Indian life has been the history of the slavery of a people born the most independent the world has ever known. The whole Reservation system has been one of slavery and tyranny. Your own missionaries have frequently been threatened with removal from the Reservation because they dared to denounce wrong-doing and expose rottenness. Whatever has been our good intentions as a government, the system has been for the Indian nothing less than slavery. He has been confined to his Reservation subject to the spoilsman of politics, not free to go or come—cut off from the interaction of the best classes of whites. The worst evil of this system has been the hardening of the Indian toward the power which he has felt oppressing him.

The school system invented for his good at an enormous expense in money and great outlay of energy, has, for the greater part, been cruel in the extreme. It has not recognized the family and the home. In many reservations it has wrested the child at four, five or six

from his parents and raised him in a school separate from all parental love and sympathy. It has tried in many cases to set him against all customs of his forefathers, whether good or bad, and against his parents and home. This inhumanity has borne its fruits, for I have it from good sources that parents frequently prefer child-murder to bearing children only to see them wrested away. Do you wonder that they do not accept religion from the same people who oppress them in these ways?

But a brighter day is coming. The Reservation system is passing away. After a generation of this slavery, and with little preparation for freedom and citizenship, he is soon to be a free citizen; and the day of our opportunity is coming. It has seemed at times that we must be forced out of our work and our schools closed. My friends, don't let this come; for what the Indian needs we have—the schools, the plant, the men. Woe! woe! woe! be to the churches if our schools are closed and our work cut off. I have heard that Dr. Strieby said it was the mistake of his life, and he should carry regret to his grave, that he had recommended the closing of the work of the A. M. A. among the Chippewa of Minnesota; and when an outbreak occurred there a few years ago, the indictment was brought against our Association that we had deserted our work and the people had fallen back into the darkness of heathenism and savagery.

So we beg, as the day of our opportunity is coming, that there be no faltering and no talk of abandoning the work. There is time now to do much for these people in bringing them into the full stature of manhood in Christ Jesus.

IN THE MOUNTAINS OF THE SOUTH.

PRESIDENT C. C. SPENCE, DEMOREST, GA.



Ex Governor Taylor has in his lectures made use of many wise and witty sayings, but he never formed and fashioned a sentence containing more truth than the following: "When you educate the colored man to say hic, haec, hoc, he stops saying 'Gee, whoa, haw, buck.'" The reasons he gave we do not endorse, yet there are reasons why the great change is wrought. When the laborer reached the point where he ceased to say "Gee, whoa, haw, buck," a new life sprang into existence—things hitherto undreamed of—realities, like fancies new, danced before his awakened intellect—aspira-

tions born in another world, like the visits of angels unseen, but sensibly felt—longings for food more palatable—a crucifixion of self-satisfaction heretofore unknown—these made the exchange of the ox for something at least quicker in its movements.

Governor Taylor, though not intending to do so, gave to us the keynote to success, he pointed to the open door, the way of escape from ignorance, from intellectual darkness.

What applies to the colored man applies equally to the white man. The lever that will move the American Highlander out of his ignorance, that will place him on a plane infinitely above and beyond that he now occupies, is to create within him a dislike, yea, disgust for his present surroundings and his present conditions.

To the door of the man who is hungry, starving, food must be brought; he is too weak to go out after it.

For well nigh a century the people occupying the mountain section of the Southland have been mentally asleep, unconscious of their great need; they absolutely refused for ages to become aroused. During the last decade a wonderful change has been wrought; no longer asleep, but eyes open, like crying children they beg for that they once refused. I know of no people on God's earth so clamorous for education; they have reached the point where the practice of self-denial becomes an exalted pleasure, if by that practice they can see the mental uplifting of their children. Some of the most pathetic things imaginable transpire daily in our mountain section. If the people who read this message would go with me to these isolated homes, hear the pleadings of these fathers and mothers, not for themselves, but for their offspring, the endowment of the school and work we represent would not be in jeopardy one hour. If I could pour the sad tale of their wants into ears ready to hear, and cause those listening to believe that story to be true, the redemption of the American Highlanders from ignorance would take place at once.

There is no field for usefulness, no line of work comparable to that I now speak for. Here you have material of the finest kind out of which to mold lives that will in return brighten and bless in a ten-fold ratio others—lives, "like living epistles, read and known of all men." The American Missionary Association has done and is still doing a great work for the colored people of our state—the work I most heartily approve—the uplifting of the colored brother must and will go on. I would not, even to help my own people, take from your donations to these one single penny. The relationship existing between the colored race and myself, in comparison with those reading this, is a peculiar one—a son of a large slaveholder—one of the most

humane masters I ever knew, reared on a Southern plantation, I ought to, and I do, understand the great need of the colored race. Some of the truest men and women I ever knew were slaves. If I live to be old, it matters not to what extreme, I shall never forget my old black Mammy, as Southern children delighted to call the one who, next to our precious mothers, loved us best. She, when even mother failed to quiet—to stop the sobs that well nigh broke our little hearts—could by that gentle motion and by the peculiar lullabys, sung as only Mammy could sing, would put us to sleep, and while sleeping, like a guardian angel, watch our slumbers. Mammy baked the first gingerbread—what she cooked filled a vacuum nothing else could—no hand could extract the splinters like Mammy's hand, no lips, not even mother's, could kiss away the pain so quickly. Mammy, then, was a dear old creature, the memory of whom, like precious ointment, lingers about us still. There was old Daddy Jim, a rough, uncouth nobleman, on whose back we have taken many a ride, safely carried from and returned to the "quarters;" he who watched over us, never too busy to make the little wagon, nor in such haste as not to stop and pat the head or say some kind word. When, perchance, the toe was stubbed, in his arms he bore us until the "large house" was reached as tenderly and as carefully as the angels carried the beggar to Father Abraham's bosom. They left us walking in the footsteps of their heavenly Master—they are with God and the angels. Palsied be our strong right arm when we lift it to oppress or refuse to supply the wants of their children and their children's children down to the remotest generation. Help them, but in doing so heed the cries of our mountain poor. If I believed they were not worthy and in great need of help, I would not ask it. I know their capabilities, their willingness to study, better than almost any man in our state, for the best years of my life have been devoted to them. I have sat about their firesides, offered with them the morning and evening sacrifice, shared their sorrows and have entered into their joys, married their children, buried their dead. They are to-day dearer to me than any and all others. Why? For them I have suffered.

Their environments, in many respects, are unfavorable—hedged about in a peculiar manner. Nature has done much for them. In the stillness of their mountain fastnesses she has slowly but surely prepared them for brighter and better days. She has developed them physically until they, in that respect, are well nigh perfect. She now invites the finishing touch, the polishing that only education bestows and can give. They have been woefully neglected—left to themselves until they are dissimilar to all others in our Southland. The great

wonder is that they have been able to contend with adverse circumstances so successfully; but in spite of neglect, poverty and a long list of evils, we find them to-day truthful, honest and spiritual. You have in that combination all that is necessary to build on and rightly develop a well-rounded character. The one thing needed is, to reach them, bless them educationally, to polish under the skilled touch of mental lapidist these rough stones. Will they endure, submit to the polishing? Yes, even if the hammer and chisel be called into operation. No pupils in my knowledge delight more in having made smooth the rough places. They are teachable; like hungry nestlings open wide their mouths and swallow, never questioning the quantity or quality of the food given. Now these hungry intellects must be fed, but hear it, with food free from adulteration, not a mixture of truth and uncertainty—"the truth, the whole truth, and nothing but the truth." Then it will require, not merely conscientious teachers, but Christ-like men and women who teach not for money, but for the love of souls—men and women who are indeed philanthropists—give not money, but time, brains and heart work—to these the mental salvation of the children can be trusted, and to such only.

Now, to put in operation that kind of work, the J. S. Green School was born, founded and organized at a most opportune time—just when our Highlanders were becoming mentally aroused. Were we to unfold the history of the school, you would doubt the story and believe I was dealing with romance. Suffice it to say, it came near perishing until the American Missionary Association came to its rescue. Then it was taught to walk. Soon, under the direction of that Association it put on new life, and with the Lord behind it, it will ere long "run and not grow weary."

Brethren of this Association, let me say, in taking hold of, in accepting that school, you did a work little dreamed of. As much as you appreciated the opportunity, you are not conscious, even now, what you really have. You are richer than you have counted. The day will come when all Congregationalism will rise up and call it blessed, and money will pour into its treasury rapidly and unlimited because of the almighty work done through its instrumentality.

We have the golden opportunity of our history so far. We have had a party to tell us recently, "If you will raise \$5,000 we will furnish you the same amount, or whatever you raise we will duplicate. Put into the bank your funds, notify us, and we will do as you do." The help must come, the money must be had. This opportunity is too precious to let it pass by heedlessly, or without a trial to raise it.

It must be raised, and at once. The dawn of a brighter day will soon open before us if our friends will only come to the rescue.

Our work is so important, to neglect it now is to bring down upon us the condemnation of our Lord; the field is white unto harvest, the reapers ready; we must raise this sum or hide our heads in shame.

Men whose hearts are large, who are deeply interested in our mountain work, having been on the ground, in our schoolrooms, have made the proposition. Will we meet it? Yes, or never say again, "We will do that required at our hands."

Since I have been thrown with Congregationalists I have found out one thing: they without exception boast of their independence, take great pride in their church government. Then, reasoning from your standpoint, the mountaineers would indeed make most excellent Congregationalists, for they are second to no race in independence. Again, other denominations have tried to reach them, in many instances failing because of the mountaineer's objection to their form of government, quoting, without knowing it, your most sacred tenets, refusing to unite with any church where the selection and election of pastor was not left to individual choice.

Brethren, "an honest confession is good for the soul." Your "besetting sin" as Congregationalists is your lack of sectarianism; you are so tender that you refuse to go on certain territory because other denominations have preceded you.

Here is a farmer who sends into his woodland hands hired to fell the forest—prepare, make ready the soil for the upturning of the plow; he gives to those hands time in which to do the work assigned. Finally he makes a visit, finds them idle, having done but little—here and there blazing a tree or cutting a bush; would it not be unwise for him to say, "These hands having preceded all others, I'll let them remain. It is wrong to displace them."

There are one or two denominations which have been in our mountain section for ages, and so far have not cut down a bush, much less blazed a tree. When Georgia passed what is known as the "Three Mile Law," intoxicants not to be made or sold outside of incorporated towns within three miles of any church building, we had in our mountain country a certain pastor, in charge of a church near his distillery. One or the other had to be moved. Costing less, the church house was carried beyond the limit and the infernal distillery remained steadfast, immovable, abounding in the work of the devil. Now, what about going over and driving out such giants? Have you any conscientious scruples in occupying such territory?

The American Highlander was and is the strongest Unionite this

land ever gave birth to. In the days when you needed him he stood like steel; in the days when we, the Confederacy, needed him even more than you, like an Arab he quietly folded his tent and stole away, silently but surely leaving us for your line of battle, or to dwell, like David, when persecuted, in some hidden cave.

Let me give you a plan to endow your school. Arrange things for us so as to have the entire Committee of the American Missionary Association, in a body if you please, visit these people. I will guide them from hut to hut, out of valleys to our highest mountain peaks, from cove to cove. Let them listen to the cries of bright boys and girls, let them, like Caleb and Joshua, go and view the land; they will return bearing not on their shoulders or between them grapes delicious, but in their large hearts the consciousness that at your doors, in your own land, there is a work the angels themselves would delight in doing; the tongues of these dear brothers would so enthuse you that funds like a golden stream would pour our way until the college we love sufficiently to die for, would cry out, "Hold, hold, enough; we have no more empty vessels."

THE EXPANSION OF CHURCH WORK AMONG THE NEGROES IN THE SOUTH.

REV. H. H. PROCTOR, ATLANTA, GA.

As a race we form one-tenth of the population of the nation and one-third of the South. We shall contribute at least that proportion toward tearing down or building up. The greatest single agency for the moral development of any people is the Christian Church. We believe the Church best adapted to do this is the Congregational denomination.

For the seven millions of Negroes in the South you have provided only about two hundred churches. I ask you, with all the might I can, to expand your church work among them. Their appeal for your help is not always articulate, but the angels of their better natures, brooding over their dumb despair, cry out as in Macedonian tones, "Come down into the South and give us the light of Congregationalism."



I base this appeal on the need. One reason we need Congregationalism is because of the natural demand. No one denomination can adequately supply a community. Each denomination represents

a certain type, and these types are in every community. There are men who are natural born Methodists ; there are others who are Congregationalists to the manor born. Just as New England needs Methodism, so the South needs Congregationalism. Now, contrary to the popular opinion, Negroes are not all alike. Some are short and others are tall ; some are little and others big ; some are black and others are yellow ; some white and others blue. Just as they differ in size and color, so they differ otherwise. The late President Cravath, perhaps the greatest man you ever sent South, used to say that the greatest difficulty he had dealing with colored students was due to the fact that they were so much like white students. After all, there is but one race, and that is the human race. All Negroes, no more than all whites, are not naturally Baptists and Methodists. I have seen men as black as ink who were natural born Congregationalists. Such men have a claim upon the denomination which cannot be ignored, though they be in the darkest corner of the South. But the fact is that wherever you find a man there you have the elements of a Congregationalist.

Another reason for this need lies in the fact of the inadequacy of the church advantages of the Negro. I think there is a feeling that the Negro race is fully churchied. This misconception, perhaps, grows out of their reputation for religiousness. They are, like the Athenians, very religious ; but that does not mean to say they are fully provided with facilities for the proper development of those tendencies. Let us consider the facts.

There are a million and a half Negro Baptists and a million Negro Methodists. Allowing a half million for the Negroes scattered among the other denominations, we have a total of three million Negroes in the churches. This leaves at least four million outside of any church—as many as were set free a generation ago. These four million afford a field for Congregational endeavor.

Take Atlanta, the most progressive city in the South. It is unusually well provided for in the way of churches for the Negro ; and yet of the forty thousand Negroes of that city less than twenty thousand are in the churches. And more : In the lowest parts of that progressive city there are demands for missionary endeavor quite as urgent as in any part of Africa. The Southern cities cry out for the light of Congregationalism. Talk of the Negro being over-churched ! One half of the black mass yet remains untouched. Until it is at least touched, let us not delude ourselves by saying there is no Negro problem.

But this is not the most serious part. Not only are the existing

churches inadequate, they are also incompetent. They lack not only in quantity but also in quality. I have said that one half the black race is unchurched. I go further, and say that one-half of the existing churches are totally incompetent to meet the religious needs of their members. Fully one-half of the ministers are yet unprepared, mentally and spiritually, to properly minister to the people.

Too often the methods are antiquated and degrading; emotionalism and animalism take the place of genuine worship. Thus it is that three-fourths of the race are without proper religious nurture. These five millions appeal to you to-day through me for the light. Will you hold it back from them?

Again, this need is increased by the very schools you have planted among us. No other denomination has built so many excellent schools for us as the Congregationalists, and no other leading denomination has so few churches. The success of your school work makes the expansion of your school work imperative. A young person is put through one of the schools. He is a new person; his tastes have entirely changed; he is out of sympathy with the old way of doing things. The church from which he comes, if it is unprogressive, shares this lack of sympathy. The result is unfortunate; the church suffers and so does that young person. What must be done? Bring the educated young Negro back to the church or the church up to him? Manifestly the latter. This was one of the questions of deep concern before the recent Negro Young People's Meeting at Atlanta: Why does the educated Negro not take hold of the church life? It was asked again and again. I have let out the secret. There is a real breach between the old church and the new Negro. Unless it is filled we shall reap a crop of black infidels. The best way to fill that breach is to multiply Congregational churches in the South. The young Negro to day is doing an immense amount of thinking. He is thinking on questions of religion. Unless the church can answer the deep questions by its pondering and propounding, he will turn away from it. May that dark day never come. It is in the power of Congregationalism, one of whose chief characteristics is its spiritual care for its youth, to stay that calamity. There is no more inviting field in this land for the enlightened faith of the Pilgrims than the educated young Negro people of the South, whose faces are turned toward the morning light.

There is another need for our churches in the South. It grows out of their direct bearing on the solution of the problem of the races. One hindrance to the solution of that problem is the lack of confidence on the part of the whites in the character of the blacks;

and too often there is good ground for this. Whatever, therefore, develops character in the Negro himself will help solve the problem. One characteristic of the Congregational churches is their development of character. In New England it has developed a race of men as firm in character as the rock-ribbed hills. Congregationalism holds to this characteristic in the South. It produces black men of exceptional character. I have a real test of this at hand. Recently one of our Southern Congregational ministers addressed a letter to the mayors of a number of Southern towns to inquire of the actual condition of their colored Congregational churches. The information was desired for the recent Atlanta Congress. This was the gist of the letter:

"You have in your community a colored church known as the Congregational church. We are desirous of having authoritative data regarding the standing of this church. As the executive head of the city and a student of the social condition of the Negro, you will, no doubt, have definite impressions of the various religious agencies among the Negroes. Will you kindly write a short statement embodying your estimate of the Congregational church and its influence upon the community? The following will suggest the data sought:

"1. The estimate placed on the church by the white people.

"2. The character of the preachers in charge of these churches, morals, debt-paying, conscientiousness, etc.

"3. Church members—To what class of Negroes do they belong? Do they have church court scrapes? Have they good homes? etc.

"4. Do they worship in the old emotional way, holding meetings till midnight? etc.

"5. In general, what can you say of the church, its preachers, its members, as you have known them?

"The truth, for or against, is what we want."

To this a number of replies were received, and every one was favorable. The mayor of Florence, Ala., replied:

"1. This church is held in the highest regard by the white people of the community; in fact, we are quite proud to have such a colored church here.

"2. The pastor is the Rev. R. J. McCann. He is a man esteemed by both white and colored. So far as I can learn, he is a man of good moral character, not only pays his debts, but strives to instill into his congregation the importance of meeting their financial obligations. He is a graduate of Talladega College. He does not ask for social equality for the Negro, but holds that the elevation of the race must come through Christian education.

"3. The membership is composed of the best Negroes of the community. They are, for the most part, reliable, thrifty and quiet. They are not subject to court scrapes. Only one family of the congregation does not own their home. The membership is small, only numbering about one hundred, but among that number are many of the most highly respected people of the community."

So wrote the mayor of Florence. I have similar testimonials from other parts of the South, from the Carolinas to Louisiana. One way to help solve the vexed problem is to lift up the Negro. From what I have read, what better way for us than by planting our churches throughout the South?

Now, in view of the natural demand among the Negroes for Congregationalism, the inadequacy and incompetency of the present church facilities, the natural influence of the schools and their betterment of the relations between the races, in view of these things I appeal to you to expand our church work in the South.

I know the progress of the churches already established seems all too slow; but, in view of the ignorance, prejudice, poverty and immorality they have had to fight, I think their progress has been reasonably rapid. We may raise a mushroom in a night, a cabbage in six weeks, but it takes a century to make an oak. It will take time for our denominational oak to shoot down its roots among and spread out its branches over these benighted millions. But the eternal years of God are ours, and the Everlasting One bids us take up the black man's burden of spiritual need.

Notwithstanding the obstacles there are many encouraging things that bid us on. Denominational prejudices are softening, and the existing denominations are realizing in us co-workers rather than competitors. Light is bursting over the South, and light is the genius of our denomination. A million and a half Baptists have already taught the people the Congregational polity, and it is only a step from their way to ours. The Negroes are waiting for us. The most serious objections I have heard against our polity by a Negro was by an old Carolinian. He had united with one of our churches. A well-known Congregationalist was speaking on the characteristics of the denomination. Among other things, he said its polity was "democratic," whereupon the old man arose, and said if that was the case he wanted none of it, because he had voted the Republican ticket all his life, and now he was not "gwine to jine no Democratic church." But since the Republicans of the South are deserting the Negro even this objection is passing away.

But the greatest source of hope lies in the progress these churches

are making in themselves. There is talk of a general movement among these churches to assume self-support. There are churches in New Orleans, Charleston, Macon, Nashville and Washington almost ready to assume self-support. Five churches have already taken this step. They are the churches at Chattanooga, Memphis, Savannah, Washington and Atlanta. Once beneficiaries of this Association, they have now become benefactors.

All these churches have interesting histories. As I know the most of the one at Atlanta, which I have the honor to serve, I will speak of that. Thirty-five years ago two missionaries you sent South gathered eight other persons together. These ten founded the First Congregational Church of Atlanta. With much opposition they struggled on. A fine location was secured, in what is now near the center of that enterprising city. A brick structure was erected, entirely by the hands of colored men. Eight years ago this church, that had been helped for nearly a generation, decided to assume self-support. I was then called to be its pastor. God has blessed our labors together. Not only has the experiment of self-support proved successful; the membership since that time has doubled, so that we now number nearly five hundred. There is talk of building a new church with a seating capacity of a thousand. The influence of such a church in the heart of the South with a thousand members would be untold.

Already it has drawn to its fellowship some of the most substantial people in the city. Recently one of its officers died, and the mayor of the city said this man had handled for him millions of dollars without misappropriating one cent. The pastor of a church in that city confessed to me that five hundred members in the Congregational church represented more than the three thousand in his. Booker T. Washington, who is a fine judge of things, chose this church above others as the host to welcome the famous Ogden party to the South, and the meeting held on that occasion went down in history. Ernest Abbott, who is making a study of the religious life of the country, pronounced this, after a thorough examination, the best organized church in the South, white or black. Treasurer Hubbard has made a thorough examination of our financial system and pronounces it unsurpassed. But the finest thing this church has done has been to go down into a neglected part of the city and establish a mission. This is the only colored church in Atlanta that has ever established and maintained a mission, and I am happy to bear testimony to the Christ-like work that has been carried on there for these three years. We hope some day to build a parish house there and do social settlement work.

And now this church, when they heard that I was to come here and plead before you for an expansion of our church work, declared I should not go empty-handed. Notwithstanding it was the time of tax-paying and a coal famine was staring them in the face, they said, take these forty dollars, one for every thousand the Association is short this year, lay them down at its feet, and say: "As you have so blessed us, take it as a feeble expression of our gratitude. Go and do likewise to others."

Some time ago I stood on Kenesaw Mountain, from whose historic summit Sherman waved the signal to the Union forces storming Atlanta, "Hold the fort! for I am coming." I understand this Association has been compelled to cut down its appropriation by forty thousand dollars. This has gone to the quick. Letters of distress have come to me from disappointed missionaries eager to carry on their work. From these historic heights of New London will you not wave a message of good cheer to the missions in Southern darkness? Not "Hold the fort, for we are coming, forty thousand strong," but "Take the fort! for we are coming, two hundred thousand strong."

WINTER AMONG THE INDIANS.

REV. MARY C. COLLINS, LITTLE EAGLE, SO. DAK.

Winter seems to be the best time to carry on our work; and to be afraid to travel about in the cold and afraid to leave home in the hard winter season means that the missionary loses the very best opportunities of work and of gathering results.

In the winter the people are more willing to be quiet and to stay indoors, so that a cheerful fire and a well-lighted room will call together a goodly company any night. And at the sub-agencies, at the time of the ration issue, the church is the most comfortable and the most inviting place about the station. On Saturday I went to Rock Creek, and as soon as I reached my little cabin visitors began to call. We have a nice chapel there, and I have a cosy little cabin in which I live while up there, and where I receive the Indians of the whole Rock Creek district, which covers half of the Grand River field.

On Saturday night we had a very interesting meeting and a well-filled chapel. Young men and women with eager, earnest faces, and the singing was so full and hearty that it brought tears to my eyes. It may not have been the excellent harmony nor the sweet, delicate tones, but it was, notwithstanding all that, rich and full. I saw before me many who had lived all their lives with no other thought of music than the tomtom and the war songs, or love songs or death

songs, all weird and sad. Many had been successful hunters and warriors, and had had scalps attached to their belts in the old time, and when I spoke of peace on earth and good will to men, I saw in many faces the earnest acquiescence to what I said; and when I said, when you are misrepresented, when you are maligned, when you are persecuted, with no cause on your part, be silent and endure; do not answer back, but pray for those who despitely use you, I saw a quick, responsive nod to each other, as much as to say "Did you hear that?" Poor people have much cause to bear and forbear. If ever a people have been mistreated and misunderstood, they are the people, and they

are passing through deep waters now. They need Christ's consolation, and I believe in many cases He does comfort and strengthen them.

On Sunday morning, at the communion service, an old couple were married, and one old woman united with the church. It was a very interesting service. The newly-ordained minister, Rev. Huntington Wolcott Wakutemani, administered the sacrament.

The people at Flying-By have raised twenty-five dollars toward buying a bell for Mizpah Chapel, and a good friend in the East will help them, so that we soon shall hear the welcome sound of a bell calling the people of Oak Creek sub-agency to church.

We are now much in need of two little organs—one for Messiah Church and one for Rock Creek. We hope some of our good friends will open their hearts and purses to provide us with these instruments. An organ is such a source of pleasure to the people.



REV. HUNTINGTON WOLCOTT WAKUTEMANI.

A Happy New Year to all.

Bureau of Woman's Work.

MISS D. E. EMERSON, SECRETARY.

Many helpful papers are prepared and put into use through Women's Societies. We furnish the following from the Illinois Woman's Home Missionary Union by one of its vice-presidents, Mrs. John K. Allen, of Chicago.

THE VALUE OF SOLICITORS AND SOLICITING.

Let us briefly estimate some of the duties of solicitors and their value to societies, trusting we will enlist a larger force of workers and create more consecration to the work. Never was there a time, probably, when society, in all its phases, was so moved to express itself in organization as now. No auxiliary of this Woman's Home Missionary Union will do good work until it is thoroughly organized. No auxiliary is thoroughly organized until it has a competent board of solicitors, with a live, consecrated Christian woman as its chairman. One can imagine an auxiliary with a board of solicitors so organized that soliciting may be made a delight and a pleasure, instead of a disagreeable duty. Those chosen to be solicitors ought to be women of tact and judgment, and their value to the society will be enhanced if they confidently look for great results, remembering the promise, "Whatsoever ye shall ask in prayer, believing, ye shall receive." Let us be systematic—let us be business-like—in our methods of conducting the Master's work. At the beginning of the year the chairman may call the board together, perhaps having a social hour at her home with a light luncheon or a cup of tea, thus bringing the solicitors more in touch with each other, and creating a good fellowship, an *esprit de corps*, among them. At this meeting a list of the women in the church may be read by the chairman—the solicitors, as the list is read, choosing the names of those upon whom they will call, with especial reference to their fitness for soliciting from them. These lists should be revised at least once a year. When necessary, names may be exchanged by solicitors, or new ones added to their lists.

It is wiser and better for all concerned that the collecting should be done quarterly. Before these quarterly gatherings the chairman may call the solicitors again for a social hour, possibly serving light refreshments, and having a prayerful conference. Then the work may be talked over and prayed for. This little meeting of ten or twelve consecrated women can accomplish much if they are filled with the realization of the importance of the work. They must not consider it as a side issue. It is not something that may be taken up

when other interests are disposed of. There are times when the magnitude of this work almost overwhelms the worker, but given plenty of solicitors, so each woman need have not to exceed ten names, a systematic canvass of the women of the church can be made, and every one called upon. It is imperative that a solicitor shall become acquainted with her constituency. It might be wise to make calls when she is not after the missionary pledge. One can hardly expect to interest people or receive missionary money from those whom she does not know, or who do not know her or what she represents in church work. It may be the duty of the solicitor to awaken interest in some on her list. If so, and God has put the seed into her hand, let her not fret because it is not the sickle. If the solicitor is to awaken interest she must know whereof she speaks. Yet knowledge on her part is not all that is needed. She should be filled with the spirit of love, for many a woman has been loved into the missionary work. Under the old law Israel was expected to bring tithes into the storehouse. Under the present-day methods, the missionary solicitor goes forth to collect willing offerings. Perhaps the most important duty of this collector is *faithfulness*. "She who is false to present duty breaks a thread in the loom and will find the flaw when she may have forgotten its cause." What is needed is a large faith and deep consecration, accompanied by earnest work upon the part of the solicitor. In many cases solicitors should aim in securing a definite sum. When they call at the beginning of the year, they find many women who have no idea what they ought to give, and until such become enlightened it may be the duty of the solicitor to aid in fixing the annual amount, making that amount such as will cause the donor to broaden and deepen in giving. The motive to be urged for giving is not the personality of the solicitor, not the pride of the society, not the relative standing of "our" society among others—but, ever and always, the Master and His cause. This must be felt by the solicitor. She must make the donor feel it. A solicitor may be deemed a beggar on any other ground, never on that. Good cheer and hopefulness play a large part in this world of ours; a sober, cheerless solicitor is a failure from the beginning, and a discouraged person is of no use at all. She should go with a smile on her face and a prayer in her heart; then there ought to be the fire of enthusiasm which can be kept burning by the grace of God. She should bear in mind that "every-day work requires every-day grace; every-day grace requires every-day asking." "Ye have not, because ye ask not." If there are societies who have no solicitors or systematic way of gathering in the offerings, will you not at once see that it is tried at least for one year in your auxiliary? It must be apparent to those who give the matter thought, that a board of faithful solicitors is of great value to a society. But what the value of the individual solicitor is, none can measure. Some things are too low to have any value terms attached, their worth seems less than nothing; but this is too high. The standards of other measurements are useless here. God alone can estimate the value. Heaven alone can reveal it. It doth not yet appear. It shall be read by the light of the throne and Him that sitteth thereon.

Income for November.....	\$10,711.00
Previously acknowledged.....	1,200.00
	<hr/>
	\$11,911.00
	<hr/>

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

Andover, 2. Brooks, 5.50. Brunswick, G. L. Lewis' S.S. Class, for *S. A., Elbowoods, N. D.*, 3. Cumberland Centre, 10.45. Eggemoggin, C. L. Babson, for *Tougaloo U.*, 1.30. Farmington, Mrs. Belle Gilman, for *Girls' Ind'l Sch., Moorhead, Miss.*, 75; Mrs. B. M. Titcomb, 5. Farmington Falls, Blake Mem. C., 1. Garland, 4. Hallowell, Miss Sylvia Smith, 1; Ralph Davenport, 1, for *Girls' Ind'l Sch., Moorhead, Miss.* Islesboro, Miss Lucy E. Pendleton, for *S. A., Dorchester Acad., McIntosh, Ga.*, 1. Jackson, 5. Norridgewock, 6.72. Portland, Miss Ellen H. Libby, to const. MISS HARRIET A. LIBBY, L. M., 30; Ladies of Bethel C., for *King's Mountain, N. C.*, 1. Southwest Harbor, Miss Mary C. Parker, 2; A. E. Parker, pbg., for *Sewing Room, McIntosh, Ga.* Waterville, 60. Woodfords, Nelson Woodbury, for *S. A., Dorchester Acad., McIntosh, Ga.*, 5.

MAINE WOMAN'S AID TO A. M. A., by Mrs. Helen W. Davis, Treas., \$25.75.

Biddeford, Second, 12.25. Limerick, in Memory of Mrs. Esther P. and Susan F. Hayes, 5. Winslow, 4. Fryeburg, 4.50.

Alstead, 2.50. Alstead Centre, L.M.S., for *Knoxville, Tenn.*, 5. Bath, Ladies of Cong. C., bbl. Goods, for *Moorhead, Miss.* Boscawen, First, 16.46. Charlestown, 6.92. East Barrington, Mrs. E. F. Chesley, for *Ballard Sch., Macon, Ga.*, 2. Greenland, 17.50. Hampton, C. E., for *American Highlanders*, 2.50; "A Friend," Hillsboro County, sco. Keene, "Every Day Club," for *Desks for Lincoln Sch., Marion, Ark.*, 5. Laconia, 18 cts. Lancaster, "A Friend," for *Saluda, N. C.*, 10. Mason, 4.90. Newport, 27. Peterboro, Union C., 15. Rochester, First, 35.91. Salisbury, 3.50. South Brookline, L. M. S., bbl. Goods, for *Storrs Sch., Atlanta, Ga.*

ESTATE.—Milford, Estate of Abel C. Crosby by John E. Foster, Exec., 1,646.83 (Reserve Legacy, 1,097.88), 548.95.

Bakersfield, 6.63. Barton, C., for *Freight on Goods to Grand View, Tenn.*, 3. Brookfield, Second, 6.52. Burlington, First, 122.23. Mid-

dletown Springs, 25. Norwich, N. R. Nichols, box Goods, for *McIntosh, Ga.* Orwell, 30. Quechee, 14.63. Richmond, 20. St. Johnsbury, Mrs. R. P. Fairbanks, for *Grand View, Tenn.*, 10; Woman's Assoc. of North C., for *Grand View, Tenn.*, 5. Saxton's River, 10. Springfield, Mrs. Jas. R. Hartness, for *Dorchester Acad., McIntosh, Ga.*, 10. Stowe, First, 39. Swanton, Miss'y Society, box and bbl. Goods, for *King's Mountain, N. C.* Weybridge, C. E., 2.25.

WOMAN'S HOME MISSIONARY UNION OF VERMONT, Mrs. Chas. H. Thompson, Treas., \$200.00. Springfield, "Two Friends," 200.

ESTATE.—South Royalton, Estate of Susan H. Jones, by J. R. Woods, Exec., 116.66 (Reserve Legacy, 77.77), 38.89.

Acton, 4. Adams, First, 17.32. Amherst, Miss Mary Scott and Niece, for *Girls' Ind'l Sch., Moorhead, Miss.*, 7.50; Ladies' Aux., bbl. Goods, for *Grand View, Tenn.* Attleboro Falls, Central, 7.70. Baldwinville, Miss L. A. Perkins, two bbls. Goods, for *Saluda, N. C.* Barre, S. 5. Boston, Old South, C., 304.89; Union C., 107.52; Shawmut C., 53.35; Mrs. Charlotte Fiske, for *Marshallville, Ga.*, 50; Woman's Aux. of Union C., for *Grand View, Tenn.*, 20; "Friends," for *Austin, Tex.*, 20; Hope Chapel, S., 15; Mr. Linscote, 2, for *Girls' Ind'l Sch., Moorhead, Miss.*; Mrs. Garrett, for *Saluda, N. C.*, 10; "Friend," for *Santee, Neb.*, 5; Mrs. P. C. Wanzner, for *Ballard Sch., Macon, Ga.*, 5; Dr. Geo. Boynton, one year's sub. to "The Congregationalist," for *McIntosh, Ga.*; Roxbury, Highland C., 11. Brookline, Harvard C., 168.29; Woman's Union of Leyden C., for *S. A., Fisk U.*, 50. Cambridgeport, Pilgrim, 30.41. Centerville, Russell Marston, 10; L. M. S., 2.35, for *Marshallville, Ga.* Chatham, 8. Chelsea, Central, 5.46. Chesterfield, 2.35. Clinton, C. E., 3. Cummington, Village C., 8.66. Dalton, S., 20; C. E., 5, for *Smithy, Dorchester Acad., McIntosh, Ga.* Danvers, Maple St. C., 91.80. Danvers, Benevolent Soc. of First C., for *Ballard Sch., Macon, Ga.*, 6. East Bridge-water, Union C., 20.48. East Douglas, Laura H. Pierce, for *S. A., Saluda Sem., N. C.*, 10. Enfield, W.M.S., 15. Fall River, Central C. E., for *S. A., Fisk U.*, 25. Framingham, Ply-

mouth, 17. Globe Village, Evan. Free C., 19.33. Gloucester, Trinity C., 5.20. Granby, Ladies' Benev. Soc., for furnishing Grover Hall, Grand View, Tenn., 50; L. B. Soc., bbl. Goods, for Grand View, Tenn. Great Barrington, First, 30.75. Great Barrington, Miss Jennie Platt, 5; W.C.T.U., box Literature, for McIntosh, Ga.; C. E., 3.71. Groton, Union C., 71.68. Hanover, Second, C. E., 3. Harvard, 14.50. Haydensville, 9.72. Holbrook, Winthrop C., 10.85; L. B. Soc., for Grand View, Tenn., 10; Mrs. E. N. Thayer, for Grand View, Tenn., 5. Holden, 11. Hopkinton, 18.43. Hyde Park, Miss O. J. Perry, for S. A., Tugaloo U., 15; W.H.M.U., bbl. Goods, for McIntosh, Ga. Kingston, Mayflower C., 7. Lakeville, Precinct C., 15. Lincoln, Mrs. Frank Smith, 5; L.M.S., 5, for Marshallville, Ga. Lowell, "A Friend," 100; Mrs. Calista H. Mayhew, for S. A., Fisk U., 50; Highland C., 30.60; Pawtucket, for S. A., Fisk U., 30; Alice Bessie, for Orange Park, Fla., 1. Lynn, North C., 39. Malden, E. S. Converse, for S. A., Gloucester Sch., Cappaheosic, Va., 20; Miss Aiken, 3. Mattapoisett, 11.80. Medford, Mrs. Harriet R. Hammond, for S. A., Talladega Coll., 50. Methuen, First, 30.16. Middleton, C., 30 (5 of which for S. A., Ballard Sch., Macon, Ga.). Milford, First Parish C., 44.50. Millis, C. E., for Nat., Ala., 10. Monson, 28.09. Newburyport, North C., 10.32; Bible School, 1.97; Prospect St. C., 6.65; Mrs. Albert W. Rogers, for Straight U., 1. Northampton, Edwards C., 49.30; Aux., 1. Northampton, Edwards C., 19.30; First C., 5. North Andover, 25. North Attleboro, Trinity S., 3.13. Northwood Center, 6.27. Orange, Central, 30.24. Orleans, 12. Pepperell, 20.08. Pittsfield, First C. of Christ, 30.50. Reading, C., 36.46; W.M.S. bbl. Goods, for Blowing Rock, N. C. Revere, C. E. of First C., for Grand View, Tenn., 5; Miss Evelyn H. Child, bbl. Goods, for Pleasant Hill, Tenn. Royalston, First, 4.40. Salem, Crombie St. C., 54.65; Tabernacle S., for J. S. Green Coll., Demorest, Ga., 20. Shelburne Falls, 28.50. Shrewsbury, 14. Somerville, John M. Wood, for Saluda, N. C., 15; Winter Hill C., for Grand View, Tenn., 5. South Braintree, H. E. Dolbeare, bbl. Apples, for Beaufort, N. C. Southbridge, 18. South Framingham, Grace S., 18.17. South Royalston, Second, 11.23. Springfield, Mrs. Harriet S. C. Birnie, for Gloucester A. and I. Sch., Cappaheosic, Va., 25; Hope C., 15.91. State Line, S., for Smyth, Dorchester Acad., McIntosh, Ga., 5. Stockbridge, Mrs. I. A. Atwater, for Chinese and Japanese in Cal., 10. Stoneham, Stevens Home Miss'y Soc., three bbls. Goods, for Pleasant Hill, Tenn. Swampscott, L. M. S., for Marshallville, Ga., 4. Taunton, Winslow C., 23.45. Townsend, "A Friend," 9. Uxbridge, First Evan. C., 29.26. Ware, Miss S. R. Sage's S. Class, bbl. Goods, for Orange Park, Fla. Warren, 22. Wayland, Trin. C., 7.54. Wellesley Hills, S., 849. Westboro, L. M. S. box Christmas Goods, for Saluda, N. C. West Boylston, "The Lend a Hand Circle," for Pleasant Hill, Tenn., 15. West Buxford, 7.72. Westfield, Geo. W. Winslow, for S. A., Gloucester Sch., Cappaheosic, Va., 20. West Medford, C., 23; S., 5. West Medway, Miss'y Soc., bbl. Goods, for McIntosh, Ga. Westminster, First, 2. West Newbury, L.M.S. of First C., 5; Mrs. Granville Goodrich, 5, for Straight U. Weston, Minnie Smith, for Ballard Sch., Macon Ga., 5. West Peabody, 6.26. Westport, 19. West Springfield, Park St., 28; First C., 13.75; First S., for Standing Rock, N. D., 10; W.H.M.S., 10; C. E., 5, for Standing Rock, N. D. Whitinsville, Village S., 143.88. Winchester, Mr. Pond and family, 12.50; Harrison Parker, 10; Mrs. Chas. E. Redfern, 10, for Desks for Lincoln Sch., Marion, Ala. Worcester, Plymouth, 24.52; Mrs. Fitch's S. Class in Plymouth C., 6.50; Mrs. Alice G. West, for Grand View, Tenn., 20; Lake View C., 6.60; Hope C., 5. —, "Friend," for Santee, Neb., 5.

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASSACHUSETTS AND R. I., Miss Lizzie D. White, Treas., \$1,106.00.

Beverly, Dane St. Aux., Mem. Gift, for Nat, Ala., 100. W.H.M.A., for Teachers' Home, Cotton Valley, Ala., 576. W.H.M.A., for Salaries 410, and for Chinese, 20.

ESTATES.—Lawrence, Estate of Maria T. Benson, 20 (Reserve Legacy, 12.33), 6.67. Medfield, Estate of Mary B. Lovell, 12. Worcester, Estate of Albert Curtis, 6.200. Estate of Nancy R. Chapman (147.85, less expenses 66.67), 81.18 (Reserve Legacy, 54.12), 27.06.

RHODE ISLAND, \$47.68.

Bristol, First, 38.78. Pawtucket, Mrs. Chas. Foote, for Desks for Lincoln Sch., Marion, Ala., 3.50. Providence, Highland C., 5.40.

CONNECTICUT, \$2,863.87—of which from Estates, \$1,816.67.

Andover, Mrs. C. E. B. Hyde, for Teachers' Home, Cotton Valley, Ala., 5. Bridgeport, South, S., 20. Cheshire, C. E., for Porto Rico, 25. Clinton, C. E., for Teachers' Home, Cotton Valley, Ala., 10. Colebrook, 4.21. Cornwall, Caroline M. Cole, for Teachers' Home, Cotton Valley, Ala., 1. Deep River, S., 5; Jr. C. E., 1.50; Dea. Jabez Southworth, 1; Mrs. J. B. Banning, 50 cts.; Mrs. J. A. Smith, 25 cts.; Mrs. Dr. Bidwell, 25 cts., for Washburn Seminary, Beaufort, N. C.; Sen. and Jr. C. E., two bbls. Goods, for McIntosh, Ga. Durham, 17. East Canaan, S., for Thomasville, Ga., 14. East Windsor, First, 20.80. East Woodstock, C. E. Breckenridge, one year's subscription to "Dumb Animals" and pkg. Papers, for Beaufort, N. C. Ellington, 54.68. Franklin, Miss E. D. Leonard, for Teachers' Home, Cotton Valley, Ala., 1. Glastonbury, First C. of Christ, 83.52. Greenwich, Second, S., 29.24; Miss Amelia Knapp, for Desks for Lincoln Sch., Marion, Ala., 2. Griswold, First, 12.50. Hartford, Theron Upson, to const. MRS. MARGARET UPSON, L. M., 30; Park C., 28.91. Middlebury, Mrs. H. C. Whittlesey, for Mobile, Ala., 8. Mystic, 7.22. Napoleon, Fred G. Jones, 1. Nepaug, C., 14.80; C. E., 5. New Britain, "Friends," for Orange Park, Fla., 2. Newington, S., for Marshallville, Ga., 65.38. New London, Mrs. J. N. Harris, for Nat, Ala., 100; Mary T. Lockwood, 8; "A Friend," 5, for Teachers' Home, Cotton Valley, Ala.; Prim. S. of First C. of Christ, for Moorhead, Miss., 2.45; S., box Goods, for Moorhead, Miss. New Milford, Grace H. Turrill, 5. Norwalk, C. E., for Memphis, Tenn., 15. Norwich, Miss Ida Sutherland, two bbls. Goods, for Beaufort, N. C. Plainville, L.B.S., for Furnishing, Grand View, Tenn., 20. Prospect, S., for American Highlanders, 7.35. Salisbury, 3.8. Seymour, 10.63. Sharon, First, 4.20. Staffordville, 3.39. Stonington, First, 35. Suffield, "The Helping Ten Circle," for Pleasant Hill, Tenn., 10; Mrs. John Henshaw, two bbls. Goods, for Pleasant Hill, Tenn. Taftville, 33.35. Unionville, First C. of Christ, 25. Waterbury, First, 116.68; Mrs. C. C. Holmes, for Nat, Ala., 25. Watertown, W. M. U., box Goods, for Grand View, Tenn. Wethersfield, S., for Pleasant Hill, Tenn., 60. Winchester, 14.68. Yantic, Franklin Miss'y Soc., box Goods, for Thomasville, Ga. —, "In Memory of S. P. C.," 25.

WOMAN'S CONG. HOME MISSIONARY UNION OF CONNECTICUT, by Mrs. Geo. Follett, Financial Secretary, \$26.00.

New Canaan, W.H.M.S., 26.

ESTATES.—Norwichtown, Estate of Grace McClellan, 1,800. Northfield, Estate of Laura H. Catlin, by Jas. P. Catlin, Exec'r, 50 (Reserve Legacy, 33.33), 16.67.

NEW YORK, \$3,671.50.

Albany, "A Friend," for *Big Creek Gap, Tenn.*, 30; Brooklyn, Ch. of the Pilgrims, "A Member," 2,500 (500 of which for *Fisk U.*); Lewis Ave., Cong. Bible Sch., for *Indian M.*, 75; South Cong. S.S., 25; Immanuel C., 15.93; Miss Lydia Benedict, Clock, for *Chapel, Jos. K. Brick Sch., Enfield, N.C.*, and for Freight on same; also One Hundred and Sixty Trees and bbl. Goods, Freight paid, for *Jos. K. Brick Sch.*; "Friend," through Miss Maud Stanwood, box Books (val. 45), for *Girls' Ind'l Sch., Moorhead, Miss.* Canandaigua, First S., Lincoln Mem., 17.42, and for *Santee, Neb.*, 29.52; Mrs. Granger, for *King's Mountain, N.C.*, 10; Champlain, Ladies of Presb. Ch., for *Orange Park, Fla.*, 3.10; Churchville, 15.40; Clifton Springs, "Friends," for *King's Mountain, N.C.*, 4.76; Mrs. T. H. Newland, bbl. Goods, for *McIntosh, Ga.* Cortland, First, 11.50; Deansboro, Ladies' Aux., bbl. Goods, for *Grand View, Tenn.* Denmark, "Friends," 10; East Bloomfield, Mrs. E. S. Goodwin, 3; Fairport, A. M. Loomis, 10; "Friends," for *King's Mountain, N.C.*, 9; "S. for S.A., Avery Inst., Charleston, S.C.", 5; "Friends," bbl. Goods, for *King's Mountain, N.C.* Flushing, Mrs. Alice Wheelock Chambers, for *Schp., Fort Berthold, N.D.*, 50; Fredonia, C. E. of Presb. C., for S.A., *Fisk U.*, 25; Gloversville, 161.74; Jamestown, First, 135.33; Mr. Williams, for *King's Mountain, N.C.*, 1; Lysander, H.M.S., bbl. Goods, for *Tougaloo U. Mannsville, C. L. Shepherd, for Grand View, Tenn.*, 15; Marion, "P. and H.", 1; Moravia, First, 22.66; Newark Valley, 4.81; New York, Mrs. R. Heber Newton, for S.A., *Gloucester School, Cappahosic, Va.*, 50; Christ Cong. C., to const. Rev. HENRY M. BROWN L.M., 30; Miss D. E. Emerson, for *Girls' Ind'l Sch., Moorhead, Miss.*, 10; Nyack Center, 1; Orient, 16.64; Pierrepont Manor, Ladies, bbl. Goods, for *Grand View, Tenn.* Port Richmond, Stephen Squier, 5; Port Leyden, A. J. Schroeder, 10; Pulaski, 20; Rochester, Rev. Stebbins, for *Avery Inst., Charleston, S.C.*, 25; Syracuse, Plymouth, 31.77; Danforth C., 10.55; C. E., 5; Spencerport, First C. and S., 8.04; Tarrytown, Mrs. Elbert B. Monroe, for *Nat. Ala.*, 125; Mrs. Graham, two bbls. Goods, for *Grand View, Tenn.* Warsaw, C., 22.24 (3 of which for *Straight U.*); Walton, Ladies' Aux., bbl. Goods, for *Grand View, Tenn.* Watertown, Ladies' Aux., two bbls. Goods, for *Grand View, Tenn.* Whitehall, Mrs. J. S. Dean, 10.

WOMAN'S HOME MISSIONARY UNION OF NEW YORK, by Mrs. J. J. Pearsall, Treas., \$99.09.

Brooklyn, Clinton Ave. L. B. S., for *Blackboards, for Girls' Ind'l Sch., Moorhead, Miss.*, 20; Puritan, Ladies, for *Cooking Utensils, Girls' Ind'l Sch., Moorhead, Miss.*, 5; Tompkins Ave., L.B.S., for *Cooking Utensils, Girls' Ind'l Sch., Moorhead, Miss.*, 5; New York, Broadway Tab., S.W.W., 29.09 (8.59 of which for S.A., *Girls' Ind'l Sch., Moorhead, Miss.*); Seneca Falls, H.M.S., 5; Sherburne, Mission Band, 5; Syracuse, Good Will C., Berith Circle, for S.A., *Grand View, Tenn.*, 25; Danforth L.U., for *Christmas Dinners at Lares Sch., Porto Rico*, 5

NEW JERSEY, \$384.51.

Asbury Park, Mrs. D. E. Marvin, box Goods, for *Saluda, N.C.* East Orange, Trinity, 136.66; First S., for *Storrs Sch., Atlanta, Ga.*, 75; Jr. Dept. of First Cong. S.S., for S.A., *Storrs Sch., Atlanta, Ga.*, 52.85; Miss J. H. Huls-kamper, for *Ballard Sch., Macon, Ga.*, 10;

W.M.S. of First C., two bbls. Goods, for *Storrs Sch., Atlanta, Ga.* Paterson, Auburn St. S.S., for *Gregory Inst., Wilmington, N.C.*, 10.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASS'N, by Mrs. G. A. L. Merrifield, Treas., \$100.00.

W.H.M.U. of N. J., 100.

PENNSYLVANIA, \$9.00.

Canonsburg, "Friends," for *Desks, for Lincoln Normal Sch., Marion, Ala.*, 4; Port Carbon, Mrs. Jesse Turner, for *Girls' Ind'l Sch., Moorhead, Miss.*, 5.

OHIO, \$265.34—of which from Estate, \$50.00.

Brecksville, Ladies' Soc., for S.A., *Brewer Normal Sch., Greenwood, S.C.*, 10; Cleveland, Euclid Ave. C., 11.89; Mrs. C. D. Wheelock, for *Grand View, Tenn.*, 5; Mrs. F. S. Clark, Mrs. Marvin and Mrs. Bruce, bbl. Goods, for *Joppa, Ala.* Columbus, Mrs. A. Wright, for *Grand View, Tenn.*, 25; C. E. of Plymouth C., for S.A., *Grand View, Tenn.*, 12; South Cong. C., 1 and box Goods, for *Beaufort, N.C.*; Ladies of Plymouth C., two bbls. Goods, for *Grand View, Tenn.*; Mrs. Eno, Trunk Goods, for *Grand View, Tenn.* Hamilton, Miss Vandever, two bbls. Goods, for *Pleasant Hill, Tenn.* Lenox, 6.50; Lexington, 5.25; Mallet Creek, Jr. C. E., 10; Marietta, Harmer S., 8; Marysville, Women of C. bbl. and box Goods, for *Andersonville, Ga.* Medina, Mrs. Sarah C. Eddy, box Books, for *Library, Joppa, Ala.* Oberlin, Second, 77.50; Rev. H. B. Hall, 25; Centennial, Mission Work, for S.A., *Jos. K. Brick Sch., Enfield, N.C.*, 1; E. J. Goodrich, box Books, for *Library, Joppa, Ala.*; Mrs. E. W. Lord, sixteen boxes and bbls. Goods, Freight paid, for *Jos. K. Brick Sch., Enfield, N.C.* Parkman, First, 5.50; Steubenville, First, 11.70.

ESTATE.—Austinburg, Estate of Volusia A. Haight, by C. Hart, Exec'r, 150 (Reserve Legacy, 100), 50.

INDIANA, \$10.00.

WOMAN'S HOME MISSIONARY UNION OF INDIANA, by Mrs. Anna D. Davis, Treas., \$10.00.

Elkhart, W. H. M. S., 5; Alexandria, W. H. M. S., 5.

ILLINOIS, \$940.45.

Alto Pass, 3; Amboy, 6; Batavia, 35; Byron, L. M. S., two bbls. Goods, for *Moorhead, Miss.* Canton, 13.82; Chicago, Miss Annie Lawrence, for *Desks, for Lincoln Normal Sch., Marion, Ala.*, 125; Rev. Henry Willard, 25; George P. Bent, 10; Mrs. C. U. Case, 5; "Friends," 10; for *Organ, for Joppa, Ala.*; Leavitt St. C., 13.10; Wayland Ave. C., 5; First C. E., 5; Addie Parish Brown, for *Memphis, Tenn.*, 1.50; "Chicago Assoc.", three sets of Dishes (val. 21.46), for *Skyland Inst., Blowing Rock, N.C.*; Mrs. E. C. Cook and Family, bbl. Goods, for *Joppa, Ala.*; Miss H. W. Cook, large Rug, for *Joppa, Ala.*; Creston, 9.25; Dover, 12.16; Evanston, Friends, Tinware, Freight paid (value 13.08), for *Skyland Inst., Blowing Rock, N.C.* Galesburg, Central Cong. C., in Memory of Mrs. Williamson, for *Blowing Rock, N.C.*, 43; Granville, Sidney Whittaker, for *Cotton Valley, Ala.*, 5; Jacksonville, 17.41; Kewanee, C., 134.63; Kewanee, Helping Hand Soc. of First C., Roll Rag Carpet, Freight paid, to *McIntosh, Ga.* Lawn Ridge, 7.60; Loda, 3.70; Lombard, First Ch. of Christ, 7.75; Marseilles, Dr. R. N. Baughman, deceased, 51; Maywood, 8.87; Mont Clare, 7; Oak Park, Second C., 11.23; "Thought-

ful Circle," for *Blowing Rock, N. C.*, 10. Park Ridge, W. M. S., 10; "A Friend," 50 cents, for *Desks, for Lincoln Sch., Marion, Ala.* Peoria, Plymouth C., 6.55. Rockford, First, 29.32. Rockefeller, 5.26. Shabbona, 22.25. Sterling, 27.33. Sycamore, Mrs. Helen A. Carnes, for S. A., *Fisk U.*, 5. Toulon, C., 12.13; S., 4.39. Waukegan, Jr. C. E., for *Santee Neb.*, 4.50. Waverly, 88r. Western Springs, C., 5.70; Mrs. Crumbaugh, for *Porto Rico*, 5. Wheaton, Mrs. Henry Kellogg, for S. A., *Brewer Normal Sch., Greenwood, S. C.*, 2; Mrs. Nora E. Kellogg, for S. A., *Brewer Normal Sch., Greenwood, S. C.*, 1; Miss M. E. Kellogg, for S. A., *Brewer Normal Sch., Greenwood, S. C.*, 1. Winnebago, W. M. S., 5, for *Bed in Girls' Home, Marion, Ala.*, 1. Woodburn, 2.50. Woodstock, Earl Young, for S. A., *Lincoln Sch., Marion, Ala.*, 10.50.

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. Mary S. Booth, Treas., \$184.69.

Chicago, New England W. S., 1.75; Auburn Park, Union W. S., 1.04. Dundee, W. M. S., 4. Evanston, First W. M. S., 44. Jacksonville, W. M. S., 20. La Grange, W. M. S., 30. Moline, First W. M. S., for S. A., *Fisk U.*, 10. Oak Park, First W. M. S., 7. Rockford, Second W. S., 12. Seward, Union C., W. M. S., 10. Wheaton, College C. E., for *Chinese M.*, 10; First W. M. S., 4. Undesignated, 25. China, The Misses Wycokoff, 5.

MICHIGAN, \$213.39—of which from Estates, \$52.45.

Allegan, First, 4.75. Alpena, C. E., for *Tougaloo U.*, 18; "A Friend," for *painting Primary Room, Tougaloo U.*, 15; "Go Forth Band," for *Tougaloo U.*, 1.26. Ann Arbor, C. E., 5. Benzonia, 50.83. Grand Blanc, First, 7.15. Howell, Mrs. S. E. A. Batcheler, 2. Kalama-zoo, First Reformed S., for *Thomasville, Ga.*, 10. South Haven, Miss Dora Delamere, for *Desks, for Lincoln Sch., Marion, Ala.*, 5. Wacousta, 4.76. Ypsilanti, King's Daughters Circle, box Papers, for *Straight U.*

WOMAN'S HOME MISSIONARY UNION OF MICHIGAN, by Mrs. E. F. Grabill, Treas., \$37.19.

Ann Arbor, W. H. M. S., for *Athens, Ala.*, 6.60. Dorr, L. M. S., for *Athens, Ala.*, 1. Grass Lake, W. H. M. S., for S. A., *Pleasant Hill, Tenn.*, 3.20. Jackson, First W. H. M. S., for S. A., *Moorhead, Miss.*, 5; Plymouth W. H. M. S., for *Athens, Ala.*, 15; Owosso, W. M. U., for *Athens, Ala.*, 6.60. Pontiac Missionary Club, for *Athens, Ala.*, 5.94. Port Huron, Twenty-fifth St. Jr. C. E., for S. A., *Moorhead, Miss.*, 50 cts. St. Clair, Prim. S., for *Orange Park, Fla.*, 2.60. Southern Assoc'n, for S. A., *Pleasant Hill, Tenn.*, 4. South Haven, W. M. S., for *Athens, Ala.*, 1.60.

ESTATES.—Benzonia, Estate of Amasa Waters, by L. P. Judson, Adm'r, 37.35 (Reserve Legacy, 24.90), 12.45. Niles, Estate of Dr. Jas. Lewis, 120 (Reserve Legacy, 80), 40.

IOWA, \$530.04—of which from Estate, \$210.34.

Ames, 23.74. Bellevue, 3.60. Cedar Rapids, W. M. S. of First C., box Goods, for *Austin, Tex.* Eldora, Chas. McKeen Duren, for *Grand View, Tenn.*, 25. Independence, 7.52. McGregor, First, 75; C. E., for *Desks, for Lincoln Sch., Marion, Ala.*, 10. Marshalltown, S. P. Chase, for *Blowing Rock, N. C.*, 3. Muscatine, First S., 2. Olds, 8.45. Ottawa, C., for *J. S. Green Coll., Demorest, Ga.*, 3.50. Silver Creek, 1.60. Tabor, 24.16. Traer, S. Class, box Goods and 8.50, for S. A., *Straight U.* Waterloo, Mrs. H. S. Clark, 5.

WOMAN'S HOME MISSIONARY UNION OF IOWA, Miss Fanny Bailey, Treas., \$118.63.

Alden, W. M. S., 10. Burlington, W. M. S., 50 cts. Council Bluffs, W. M. S., for *Pleasant Hill, Tenn.*, 16.68. Charles City, W. M. S., 15. Des Moines, Plymouth W. M. S., 1. Grinnell, W. M. S., 18.05. Bagle Grove, W. M. S., 13. Fayette, W. M. S., 5. Lake View, W. M. S., 1.25; Jr. C. E., 1.75. Marion, W. M. S., 5. Ogden, W. M. S., 2. Otho, W. M. S., for *Fort Berthold, N. D.*, 2. Sibley, W. M. S., 10. Rowan, W. M. S., 2. Spencer, W. M. S., 9.20. Waterloo, S. S. Class of Boys, for *Indian M.*, 4.11.

ESTATE.—Atlantic, Estate of Mrs. Sophia A. Keyes, by Mrs. J. Irene McFadden, Exec'x, 631 (Reserve Legacy, 420.66), 210.34.

WISCONSIN, \$178.09.

Beloit, Miss'y and Social Club of Second C., for *Freight to Fisk U.*, 4.26. Cashton, 3.06. Clintonville, 11.89. Hartford, C., 33.16; Mrs. Freeman, two boxes Goods and 5, for *Freight to Meridian, Miss.* Leon, 3.90. Prairie du Sac, Presb. C., for S. A., *Straight U.*, 8. Ripon, C., 44.87; Ladies' Aid Soc., bbl. Goods, for *Jopka, Ala.* River Falls, 36.50. Rosendale, C. E., 5.95. Watertown, 17.50. Whitewater, Two Friends, for *Thomasville, Ga.*, 2.

MINNESOTA, \$34.40.

Alexander, First, 7.96. Minneapolis, Plymouth, 15.99. St. Anthony Park, 10.45.

MISSOURI, \$39.50.

St. Louis, Union C., 7; Redeemer C., 1.50. Neosho, First, 30.

KANSAS, \$71.69.

Alton, 2.05. Blue Rapids, 5. Burlington, 11.40. Centralia, Miss'y Soc. of Central C., for *Meridian, Miss.*, 5. Ellis, 12.25. Eureka, C., for *Mobile, Ala.*, 11.71. McPherson, 5. Sterling, 6.48. Topeka, W. H. M. U. of Central C., for *Meridian, Miss.*, 12.80.

ARKANSAS, \$—.

Rogers, Miss Laura Parks, pkg. S. S. Papers, for *Meridian, Miss.*

NEBRASKA, \$82.99.

Aurora, 33.47. Daily, 2.55. Exeter, 10. Genoa, First, 13.10. Newcastle, 3.77. Ravenna, 3.50. Shickley, 2.10. Steele City, 3.50. Wahoo, 11.

SOUTH DAKOTA, \$31.58.

Yankton, First, 31.58.

UTAH, \$10.00.

Salt Lake City, Wm. H. Tibbals, for *Lares, Porto Rico*, 10.

COLORADO, \$42.83.

Colorado Springs, Philo Carpenter Hildreth, 5. Greeley Park, C., 37.83.

CALIFORNIA, \$172.45.

Claremont, 25.78. Highland, 15. Pasadena, Lake Ave. C., 7.07. San Francisco, Receipts of the California Chinese Mission (see items below), 124.60.

OREGON, \$1.50.

Gales Creek, Hillside C., 1.50.

WASHINGTON, \$19.38.

Port Angeles, First, 8.55. Pullman, First, 5.
Skokomish, Rev. M. Eells, D.D., 83 cts. Tacoma, East C., 5.

DISTRICT OF COLUMBIA, \$63.20.

Washington, Mt. Pleasant, 63.20.

KENTUCKY, \$5.00.

Newport, York St. C., 5.

NORTH CAROLINA, \$12.88.

Blowing Rock, "E.R.D.," for *Skyland Inst.*, 8.20. Enfield, Chapel Collection, for *Jos. K. Brick Sch.*, Enfield, N. C., 4.68.

TENNESSEE, \$141.62.

La Follette, C., for *Big Creek Sem.*, 24.35; "Friends," 14.92; Jacob Smith, 1, for *Big Creek Gap, Tenn.* Memphis, State Normal School, 50; Peabody Normal School, 36.35; D. W. Washington, 15, for *Memphis, Tenn.*

GEORGIA, \$13.50.

Atlanta, Storrs Sch., 6; Mary B. Hall, for *Storrs Sch.*, Atlanta, Ga., 2.50. Macon, Ballard Sch. Teachers, for *Ballard Sch.*, 5

ALABAMA, \$1.00.

Jenifer, 1. Talladega, Miss A. E. Farrington, eight Bibles, for *King's Mountain, N. C.*

MISSISSIPPI, \$18.00.

Moorhead, Miss F. A. Gardner, for *Girls' Ind'l Sch.*, Moorhead, Miss., 6. Mt. Nebo, Elias Cole, 3; Frank Cole, 1, for *Repairs, etc.*, Meridian, Miss., 7. Tougaloo, Miss Rayburn, for *Tougaloo U.*, 8.

LOUISIANA, \$205.00.

New Orleans, Alumni Assoc. of Straight U., 200. Mrs. Mary J. Atwood, for *S. A., Straight U.*, 5.

TEXAS, \$5.10.

Davis, C. and S., 2.60. Goliad, Rev. M. Thompson, 2.50.

TUITION, \$5,578.97.

Cappahosic, Va., 48.57. Big Creek Gap, 27.35; Public Fund, 75. Grand View, Tenn., 61; Public Fund, 50. Jonesboro, Tenn., 1; Public Fund, 40. Knoxville, Tenn., 58.30. Memphis, Tenn., 530.20. Nashville, Tenn., 1, 116.24. Pleasant Hill, Tenn., 101.50. Beaufort, N. C., 35.20. Blowing Rock, N. C., 19.49. Enfield, N. C., 56. Hillsboro, N. C., 23.50. King's Mountain, N.

C., 27. Saluda, N. C., 40.12. Charleston, S. C., 330.47. Greenwood, S. C., 84.31. Albany, Ga., 97.05. Andersonville, Ga., 1.35. Atlanta, Ga., 185.03. Macon, Ga., 495.24. McIntosh, Ga., 24.71. Marshallville, Ga., Public Fund, 50. Thomasville, Ga., 96. Cotton Valley, Ala., 15.85. Joppe, Ala., 42.73; Public Fund, 37.98. Marion, Ala., 94.50. Mobile, Ala., 148.10. Helena, Ark., 94.75. New Orleans, La., 644.48. Orange Park, Fla., 107.50. Meridian, Miss., 84. Moorhead, Miss., 39.50. Tougaloo, Miss., 414. Austin, Tex., 131.45. Lares, Porto Rico, 20.50. Santurce, Porto Rico, 25.

SUMMARY FOR NOVEMBER, 1902.

Donations.....	\$14,288.63
Estates.....	8,963.03
	\$23,251.66
Tuition.....	5,578.97
Total.....	\$28,830.63

SUMMARY.

From Oct. 1st to Nov. 30th, 1902.

Donations.....	\$24,956.14
Estates.....	9,572.76
	\$34,528.90
Tuition	6,095.16
	\$40,624.06

FOR THE AMERICAN MISSIONARY.

Subscriptions for November.....	\$10.35
Previously acknowledged.....	16.90
	\$27.25

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from Oct. 13th, to Nov. 14th 1902, Wm. Johnstone, Treas., \$124.60.

FROM LOCAL MISSIONS, \$124.60.

Berkeley, Chinese M. O., 3.35. Fresno, Chinese M. O., 4.05. Los Angeles, Chinese M. O., 4.15; First, Japanese, M. O., 15.40; Bethlehem, Japanese M. O., 3. Marysville, Chinese M. O., 7. Oakland, Chinese M. O., 16.55. Oroville, Chinese M. O., 3.55. Pasadena, Chinese M. O., 2.50. Riverside, Chinese M. O., 4.25. Sacramento, Chinese M. O., 11.25. San Bernardino, Chinese M. O., 2. San Diego, Chinese M. O., 1.40. San Francisco, Central, Chinese M. O., 14.80; West, Chinese M. O., 13.50; Branch Assoc., 12.50. Santa Barbara, Chinese M. O., 3. Santa Cruz, Chinese M. O., 2.35.

H. W. HUBBARD, Treasurer,

Congregational Rooms,

Fourth Ave. and Twenty-Second St.,

New York, N. Y.

WOMAN'S STATE ORGANIZATIONS.

MAINE.

WOMAN'S AID TO A. M. A.

President—Mrs. Geo. F. Peaslee, 42 Goff St., Auburn.
 Secretary—Mrs. Wm. Hayes, 77 Seventh St., Auburn.
 Treasurer—Mrs. Helen W. Davis, Woodfords.

NEW HAMPSHIRE.

FEMALE CENT. INST'N AND HOME MISS. UNION.

President—Mrs. James Minot, Concord.
 Secretary—Mrs. M. W. Nims, 87 Concord St., Nashua.
 Treasurer—Miss Annie A. McFarland, Concord.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. R. P. Fairbanks, St. Johnsbury.
 Secretary—Mrs. C. L. Smith, Burlington.
 Treasurer—Mrs. C. A. Thompson, Brattleboro.

MASS. AND R. I.

*WOMAN'S HOME MISSIONARY ASSOCIATION.

President—Mrs. William H. Blodgett, 645 Centre St., Newton.
 Secretary—Miss L. L. Sherman, 607 Congregational House, Boston.
 Treasurer—Miss Lizzie D. White, 607 Congregational House, Boston.

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Washington Choate, Greenwich.
 Secretary—Mrs. C. T. Millard, 36 Lewis St., Hartford.
 Treasurer—Mrs. Ward W. Jacobs, 530 Farmington Avenue.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Green Ave., Brooklyn.
 Secretary—Mrs. Wm. Spalding, 1005 Harrison St., Syracuse.
 Treasurer—Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

NEW JERSEY.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASSOCIATION.

President—Mrs. Amory H. Bradford, Montclair.
 Secretary—Mrs. A. H. Bissell, 289 Orange Road, Montclair.
 Treasurer—Mrs. G. A. L. Merrifield, Falls Church, Va.

PENNSYLVANIA.

WOMAN'S MISSIONARY UNION.

President—Mrs. C. F. Yennie, Wilcox.
 Secretary—Mrs. C. W. Waid, Ridgway.
 Treasurer—Mrs. David Howells, Kane.

OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. E. Thomson, Lorain.
 Secretary and Treasurer—Mrs. G. B. Brown, 2116 Warren St. Toledo.

INDIANA.

President—Mrs. L. A. Hascall, East Chicago.
 Secretary—Miss Annie M. Smith, 107 N. Third Street, Elkhart.
 Treasurer—Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

ILLINOIS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Sydney Strong, Oak Park.
 Secretary—Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago.
 Treasurer—Mrs. Mary S. Booth, 34 S. Wood St., Chicago, Ill.

MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. C. H. Patton, 3707 Westminster Place, St. Louis.
 Secretary—Mrs. Hobart Brinsmade, 4429 Morgan St., St. Louis.
 Treasurer—Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. O. Douglass, Grinnell.
 Secretary—Mrs. R. M. Haines, Grinnell.
 Treasurer—Miss Fanny Bailey, 1800 Seventh St., Des Moines.

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. C. R. Wilson, 65 Frederick Ave., Detroit.
 Secretary—Mrs. Percy Gaines, Detroit.
 Treasurer—Mrs. E. F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. E. G. Updike, Madison.
 Secretary—Mrs. A. O. Wright, Madison.
 Treasurer—Mrs. Jefferson Gregg, Wauwatosa.

MINNESOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Miss Katherine W. Nichols, 230 E. 9th St., St. Paul.
 Secretary—Mrs. E. R. Shepard, 2931 Portland Ave., Minneapolis.
 Treasurer—Mrs. A. W. Norton, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. E. H. Stickney, Fargo.
 Secretary—Mrs. Silas Daggett, Harwood.
 Treasurer—Mrs. J. M. Fisher, Fargo.

SOUTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Fred. M. Wilcox, Huron.
 Secretary—Mrs. S. J. Woodcock, Elk Point.
 Treasurer—Mrs. A. Loomis, Redfield.

NEBRASKA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. M. A. Bullock, 635 N. 25th St., Lincoln.
 Secretary—Mrs. H. Bross, 2904 Q St., Lincoln.
 Treasurer—Mrs. C. J. Hall, 2322 Vine St., Lincoln.

KANSAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. R. B. Guild, 1336 Dillon St., Topeka.
 Secretary—Mrs. J. R. Sargent, 225 Clay St., Topeka.
 Treasurer—Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

COLORADO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. E. F. A. Drake, 518 Mack Block, Denver.
 Secretary—Mrs. Addison Blanchard, 3023 Downing Ave., Denver.
 Treasurer—Miss Isabel M. Strong, 3127 Humboldt St., Denver.

WYOMING.

WOMAN'S MISSIONARY UNION.

Acting President—Mrs. J. A. Riner, Cheyenne.
 Secretary—Mrs. W. L. Whipple, Cheyenne.
 Treasurer—Miss Edith McCrum, 423 E. 17th St., Cheyenne.

MONTANA.

WOMAN'S MISSIONARY UNION.

President—Mrs. Victor F. Clark, Livingston.
 Secretary and Treasurer—Mrs. W. S. Bell, Helena.

IDAHO.

WOMAN'S MISSIONARY UNION.

President—Mrs. R. B. Wright, Boise.
 Secretary—Mrs. C. R. Wheeler, Shoshone.
 Treasurer—Mrs. George Derr, Pocatello.

WASHINGTON.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. C. Wheeler, 424 So. K St., Tacoma.
 Secretary—Mrs. Herbert S. Gregory, Spanaway.
 Treasurer—Mrs. Edw. L. Smith, 520 Boylston Ave., N. Seattle.

OREGON.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. F. Eggert, The Hobart-Curtis, Portland.
 Secretary—Mrs. D. D. Clarke, 447 E. Twelfth, N. Portland.
 Treasurer—Mrs. C. F. Clapp, Forest Grove.

NORTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. F. B. Perkins, 600 Seventeenth St., Oakland.
 Secretary—Mrs. E. S. Williams, Saratoga.
 Treasurer—Mrs. J. M. Haven, 1329 Harrison St., Oakland.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Warren F. Day, 949 S. Hill St., Los Angeles.
 Secretary—Mrs. K. G. Robertson, Mentone.
 Treasurer—Mrs. Thos. Barnes, 28 Valley St., Pasadena.

NEVADA.

WOMAN'S MISSIONARY UNION.

President—Mrs. L. J. Flint, Reno.
 Secretary—Miss Margaret N. Magill, Reno.
 Treasurer—Miss Mary Clow, Reno.

UTAH (including Southern Idaho).

WOMAN'S MISSIONARY UNION.

President—Mrs. C. T. Hemphill, Salt Lake City, Utah.
 Secretary—Mrs. L. E. Hall, Salt Lake City, Utah.
 Treasurer—Miss Anna Baker, Salt Lake City, Utah.
 Treasurer for Idaho—Mrs. G. W. Derr, Pocatello, Idaho.

NEW MEXICO.

WOMAN'S MISSIONARY UNION.

President—Mrs. Coral W. Sloan, Gallup.
 Secretary—Mrs. H. B. Winston, Albuquerque.
 Treasurer—Miss Louise Winston, Albuquerque.

OKLAHOMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. O. W. Rogers, Medford.
 Secretary—Mrs. Geo. Keniston, Hennessy.
 Treasurer—Mrs. Henry Hammer, Guthrie.

INDIAN TERRITORY.

WOMAN'S MISSIONARY UNION.

President—Mrs. John McCarthy, Vinita.
 Secretary—Mrs. Fayette Hurd, Vinita.
 Treasurer—Mrs. R. M. Swain, Vinita.

NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

President—Mrs. O. Faduma, Troy.
 Secretary and Treasurer—Miss May E. Newton, King's Mountain.

GEORGIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H. H. Proctor, Atlanta.
 Secretary—Miss Jennie Curtis, McIntosh.
 Treasurer—Mrs. H. T. Johnson, Rutland.

FLORIDA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. F. Gale, Jacksonville.
 Secretary—Mrs. Wm. H. Edmondson, Daytona.
 Treasurer—Mrs. A. W. Butler, Ormond.

ALABAMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. M. A. Dillard, Selma.
 Secretary—Mrs. E. Guy Snell, Talladega.
 Treasurer—Mrs. E. C. Silsby, Talladega.

TENN., KENTUCKY AND ARKANSAS.

WOMAN'S MISSIONARY UNION OF THE TENNESSEE ASSOCIATION.

President—Mrs. G. W. Moore, Box 8, Fisk Univ., Nashville.
 Secretary—Mrs. J. E. Smith, Chattanooga, Tenn.
 Treasurer—Mrs. J. C. Napier, 514 Capitol Ave., Nashville.

MISSISSIPPI.

WOMAN'S MISSIONARY UNION.

Treasurer—Mrs. L. H. Turner, 3012 12th St., Meridian.

LOUISIANA.

WOMAN'S MISSIONARY UNION.

President—Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans.
 Secretary—Mrs. A. L. DeMond, 222 S. Roman St., New Orleans.
 Treasurer—Miss Mary L. Rogers, 2436 Canal St., New Orleans.

TEXAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs.
 Secretary—Mrs. Donald Hinckley, Sanger Ave., Dallas.
 Treasurer—Mrs. Arthur Geen, Dallas.

*While the W. H. M. A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

SECRETARIES OF YOUNG PEOPLE'S WORK.

VERMONT.....	Mrs. Robert Mackinnon, St. Johnsbury.
MASS. & R. I.....	Miss Anna P. Moore, 607 Cong'l House, Boston.
NEW YORK.....	Mrs. Geo. R. Haines, 754 Main St., Buffalo.
CONNECTICUT.....	Mrs. Clarence H. Wickham, Box 645, Hartford.
OHIO.....	Mrs. Howard Huckins, Oberlin.
ILLINOIS.....	
MISSOURI.....	Mrs. C. E. Cutter, 1238 Aubert Ave., St. Louis.
IOWA.....	Mrs. Charles McAllister, Spencer.
MICHIGAN.....	Mrs. A. H. Stoneman, 265 Bates St., Grand Rapids.
MINNESOTA.....	Mrs. B. W. Smith, 600 West 32d St., Minneapolis.
NORTH DAKOTA.....	Mrs. E. S. Shaw, Cooperstown.
SOUTH DAKOTA.....	Mrs. H. G. Adams, Willow Lake.
NEBRASKA.....	Miss Ruth Mulliken, Fremont.
NEW JERSEY.....	Mrs. A. M. Farrington, 1436 Crapin Street, N. W., Washington, D. C.
COLORADO.....	Mrs. Harry Churchill, Greeley.
MONTANA.....	Mrs. H. C. Arnold, 621 Spruce St., Helena.
WASHINGTON.....	Mrs. W. C. Davie, 423 North N St., Tacoma.
OREGON.....	Mrs. W. D. Palmer, 443 West Park St., Portland.
NORTHERN CALIFORNIA..	Mrs. O. W. Lucas, Pacific Grove.
SOUTHERN CALIFORNIA..	Mrs. S. G. Emerson, 365 Elm Ave., Pasadena.

SECRETARIES OF CHILDREN'S WORK.

OHIO.....	Mrs. S. M. Hutchison, 3 E. Woodruff St., Toledo.
ILLINOIS.....	Miss Hattie Kline, 6238 Drexel Ave., Chicago.
IOWA.....	Mrs. B. St. John, Fayette.
MICHIGAN.....	Mrs. C. K. Stockwell, Vicksburg.
MINNESOTA.....	Mrs. H. J. Jager, Owatonna.
NORTH DAKOTA.....	Mrs. O. J. Wakefield, Wahpeton.
SOUTH DAKOTA.....	Mrs. Lauriston Reynolds, Redfield.
NEBRASKA.....	Mrs. S. I. Hanford, Weeping Water.
KANSAS.....	Miss Hattie Booth, Newton.
MONTANA.....	Mrs. H. B. Segur, Billings.
SOUTHERN CALIFORNIA..	Mrs. O. H. Duval, Claremont.

American Missionary Association.

THE SOUTH.

EDUCATIONAL WORK

HIGHER INSTITUTIONS.—Fisk University, Nashville, TENN. Talladega College, ALA.; Tougaloo University, MISS.; Straight University, New Orleans, LA.; Tillotson College, Austin, TEX.; J. S. Green College, Demorest, GA.

Normal and Graded Schools.—VA.: Cappahosic. N.C.: Wilmington, Beaufort, All Healing, Enfield, McLeansville, Troy, Blowing Rock, Saluda, Whittier. S.C.: Charleston, Greenwood. GA.: Atlanta, Macon, Savannah, Thomasville, McIntosh, Athens, Marshallville, Albany, Cuthbert. FLA.: Orange Park, Martin. ALA.: Mobile, Marion, Athens, Cotton Valley, Kowaliga, Nat, Joppa. TENN.: Memphis, Knoxville, Jonesboro, Grand View, Pleasant Hill, Big Creek Gap. KY.: Lexington, Williamsburg, Evarts. ARK.: Helena. MISS.: Meridian, Moorhead, Mound Bayou.

Common Schools.—N.C.: Cedar Cliff, Candor, Dry Creek, Fly, High Point, Hillsboro, Little's Mills, Malee, Nalls, Pekin, Salem. GA.: Andersonville, Daisy, Glennville, Graymont, Hagan, Herndon, Marietta, Riggton, Rutland, Smiley, Swainsboro, Thrift, Tison, Wadley. FLA.: Pomona.

CHURCH WORK.

Number of Churches.—Alabama, 20; Arkansas, 1; District of Columbia, 4; Florida, 1; Georgia, 38; Kentucky, 23; Louisiana, 17; Mississippi, 3; North Carolina, 61; Oklahoma, 2; South Carolina, 10; Tennessee, 37; Texas, 11.

INDIAN MISSIONS.

Educational Work.—NEB.: Santee Normal. S. DAK.: Oahe Industrial. N. DAK.: Fort Berthold.

Stations and Out-Stations.—Santee Agency, 2; Cheyenne River Reservation, 7; Standing Rock, Fort Yates District, 5; Standing Rock, Grand River District, 6; Fort Berthold Agency, 3; Rosebud Reservation, 6; Arapahoe and Cheyenne; Skokomish; Crow Agency; Cape Prince of Wales, Alaska.

CHINESE MISSIONS.

California Chinese Missions.—Berkeley, Fresno, Fruitland, Los Angeles, Marysville, Oakland, Oroville, Pasadena, Petaluma, Riverside, Sacramento, San Bernardino, San Diego, San Francisco, Santa Barbara, Santa Cruz, Ventura.

PORTO RICO, W. I.

Educational Work.—Santurce, San Juan, 5 teachers; Lares, 5 teachers.

Church and Mission Work.—Fajardo and Out-Stations, Humacao, Juncos and Out-Stations, Lares and Out-Station.

American Missionary Association.

PRESIDENT, REV. WASHINGTON GLADDEN, D.D., LL.D., OHIO,
Member of Executive Committee, ex-officio.

Vice-Presidents.

Rev. ALEX. MCKENZIE, D.D., Mass. Rev. JAMES W. COOPER, D.D., Conn.
Rev. HENRY A. STIMSON, D.D., N. Y. WILLIAM H. STRONG, Esq., Michigan.
Rev. A. J. LYMAN, D.D., N. Y.

Recording Secretary, Rev. ASEER ANDERSON, Mass.

Corresponding Secretaries.

Rev. A. F. BEARD, D.D., *Fourth Ave. and 22d Street, N. Y.*

Rev. F. P. WOODBURY, D.D., *Fourth Ave. and 22d Street, N. Y.*

Rev. C. J. RYDER, D.D., *Fourth Ave. and 22d Street, N. Y.*

Treasurer.

H. W. HUBBARD, Esq., *Fourth Ave. and 22d Street, N. Y.*

Auditors.

EDWIN H. BAKER, Conn.

JOHN E. LEECH, N. Y.

Executive Committee.

CHARLES A. HULL, *Chairman.*

WILLIAM W. McLANE, *Secretary.*

For Five Years.

For Four Years.

For Three Years.

CHARLES A. HULL,

JAMES H. OLIPHANT,

JOHN B. CLARK,

GEORGE E. HALL,

THOMAS E. STILLMAN,

TRUMAN J. BACKUS,

JOHN M. HOLCOMBE.

PHILIP S. MOXOM.

For Two Years.

For One Year.

CHARLES P. PEIRCE,

LUCIEN C. WARNER,

WILLIAM W. McLANE,

ELIJAH HOKK,

LEWELLYN PRATT.

WILLIAM H. WARD.

District Secretaries.

Rev. GEO. H. GUTTERSON, *615 Cong'l House, Boston, Mass.*

Rev. JOS. E. ROY, D.D., *153 La Salle Street, Chicago, Ill.*

Secretary of Woman's Bureau.

MISS D. E. EMERSON, *Fourth Ave. and 22d Street, N. Y.*

Field Assistant, MRS. IDA VOSE WOODBURY.

COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer; letters relating to woman's work, to the Secretary of the Woman's Bureau.

DONATIONS AND SUBSCRIPTIONS

In drafts, checks, registered letters, or post-office orders, may be sent to H. W. Hubbard, Treasurer, Congregational Rooms, Fourth Avenue and 22d Street, New York; or, when more convenient, to either of the Branch Offices, 615 Congregational House, Boston, Mass., or 153 La Salle Street, Chicago, Ill. A payment of thirty dollars constitutes a Life Member.

NOTICE TO SUBSCRIBERS.—The date on the "address label" indicates the time to which the subscription is paid. Changes are made in date on label to the 1st of each month. If payment of subscription be made afterward, the change on the label will appear on the next number. Please send early notice of change in post-office address, giving the former address and the new address, in order that our periodicals and occasional papers may be correctly mailed.

FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of——dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.